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The Mystic Light

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THE DEVOTIONAL ATTITUDE

by

Chas. A. Peckham

In this intellectual age, with its hurry and hustle, its vain pleasure seeking and mad rush for wealth, there are few who seek to live a life of devotion to high ideals or to cultivate within themselves that attitude of mind which seeks the good and the beautiful in all things.

With the great mass of mankind material perception seems to be the sole basis of understanding: what they are wont to see with the outward senses they believe to be true, but what they cannot see with the physical eye they do not believe.

The mystic, on the other hand, perceives an ulterior meaning, a hidden beauty and significance in all the objects, acts, and events

of daily life. To him there is nothing mean or sordid in the universe, but he regards all things, from the tiny blade of grass to the shining constellations in the blazing pathway of the zodiac, as symbols of the Divine.

Thus in the things which the average person looks upon with indifference, owing to the constant familiarity therewith, the mystic perceives a hidden meaning that reveals to him their spiritual import.

In the brightness of the sun he sees a symbol of God's great love for humanity; in the clouds, which oft obscure it, the worldly preoccupations and material pursuits which prevent that love from manifesting.

In the glory of the sunrise he sees the promise of a glorious future towards which he yearns, and in the gorgeous colors of the sunset the assurance of a continuance of life beyond the dark night of the death of the body.

The brook pursuing its tortuous and stormy pathway in untiring efforts to reach the sea is an apt symbol of the soul upon the path of attainment, treading the maze of the material world, seeking its way to truth and light.

Every little flower growing by the wayside speaks most eloquently of the path of chastity which all must tread who reach that goal. In each tiny seed is revealed the history of evolution, and the great possibilities of the human soul. In the transformation of the caterpillar to the butterfly we gain a hint as to what man has been and also what he is destined to become.

Such is the attitude which the mystic sustains towards all things in Nature. He looks upon everything with a spiritual vision that sees in each object a symbol of divine purpose and seeks within the depth of his innermost being to learn a lesson therefrom.

Likewise, all the acts and events of daily life are regarded by the mystic as symbols of higher things, and he performs his duties in the spirit of devotion, as unto the Lord, and to him they become as sacraments.

When he eats, each meal is to him the Holy Supper, to be approached with reverence and eaten in remembrance of Him who said: "This is my body," for he sees truly that the bread which he eats is indeed a part of the body of the great Christ Spirit who sacrifices Himself for the good of humanity.

The bath he sees as a symbol of that inner purification so essential to one who seeks to tread the path.

Marriage he regards as a high and holy thing, for in that union of soul with soul is prefigured that greater and holier union the mystic marriage between God and the soul.

It is thus by cultivating within himself that devotional attitude of mind which sees only the good, the true, and the beautiful in all persons and things and perceives the inner meaning that is contained in all experiences, that the mystic opens up his soul to the inflow of the divine life which illumines his understanding, and endows him with a spiritual vision that enables him to read the secrets contained in the book of Nature.

Ever seeking instruction in things spiritual, he strives to daily refine his senses from the mere perception of the outward forms of things that he may more clearly perceive

their spiritual import.

Yet it must not be supposed that he disregards the things of ordinary life or spends his time in idle speculations upon metaphysical subjects.

He regards the world as a school wherein he is placed to learn by experience the lessons of life, and so he goes through life with an alert, wide-awake mind keenly observing all things and carefully weighing and testing all experiences, thereby extracting from each the greatest possible amount of benefit. Thus he is one of the most practical of men, doing his work in the world to the very best of his ability, yet ever keeping in mind the true purpose of life and constantly striving to understand the spiritual significance of all things.

Everyone who aspires to tread the path of spiritual attainment must assiduously cultivate within themselves this devotional attitude of mind. It is the first step upon the path that leads to the higher knowledge and is of enormous and far-reaching importance. Everywhere in our environment we should look for that which evokes in us feelings of respect and veneration. Such feelings are to the soul what food is to the body. It is by cultivating our devotional nature that we feed the soul, thereby causing it to expand and grow strong. Feelings of hate, disrespect, and antipathy, on the other hand, bring about starvation and withering of its activities. Therefore we should avoid such feelings as these and bend all our energies to the task of developing the devotional attitude within ourselves. Then we have firmly planted our feet upon the higher path which will eventually lead to God.

FOR PEACE

by

Eva G. Taylor

We are praying for peace; we are thinking peace, hoping for peace, and for a few moments we will consider peace in its wider, fuller import. What is the peace which we are praying for with all our hearts while afar off the din and horror of fratricidal strife fills the earth's aura with its lurid red?

Last year there were held more than one-hundred-and-fifty International Peace Congresses, Conventions, and Conferences. These were believed to presage the approach of the long-hoped-for and world-wide unity for which humanity had been praying. It was declared with emphatic assurance that war was a thing of the past. Today we are in the midst of conditions which might cause angels to weep—and Europe is plunged into the most terrible fratricidal struggle recorded in history. From this we are forced to draw several conclusions—one of which is that our former optimism rested upon a very insecure foundation, and that our so-called "peace" perched upon a thin crust over seething inner fires.

The great Master—Christ Jesus—uttered these words, wonderful in their profound and mystical meaning: "My peace I give unto you—not as the world gives." Note that they were spoken to the Disciples alone; to those who loved Him and were consecrated to His

service. Also, that they imply TWO KINDS OF PEACE. Human analogy bears out the inference. The peace which the world gives is the false security lulling us into a temporary siesta while the storm is gathering around.

The peace of Christ for which we are praying is more than external calm. It is more than exterior stillness over agitated and seething depths. In the microcosm it is more than emotion lulled into momentary rest. It is more than the nepenthe-stilled senses which for a brief interval see not, feel not, hear not. In the microcosm it is more than cessation of martial movement when the elemental forces are awed into quiet by a Master's will. The world peace for which we long and wait is not the ominous stillness of oppressed and stifled misery—stifled beneath crushing tyranny. It is not the pathetic indifference to fate which the submerged masses show beneath the iron hand of greed and avarice. It is not the dull acceptance of relentless conditions—a submission which prevents open warfare BECAUSE of the conditions. Such submission either paralyses all out-reaching endeavors or feeds a seething fire of hatred within, which eventually will burst all bounds.

Such has been the peace conditions of the past centuries among the nations of the world. Ominous mutterings of the coming tempest have been heard now and again through the sultry silence. Wrongs have clamored for redress, but have been silenced by the lifted hand of tyranny dyed red in the blood of humanity. We have called it "peace" because there was dulled submission to inevitable conditions. Wrongs were vested with robes of official dignity, injustice was clad in purple and ermine, and cruelty sat on the thrones of power.

So there was "peace." Peace? Ah! Friends, let us look beneath, to the heart and core of it all. Again let us turn to the words of our great Example, Christ. He makes a significant distinction between the peace which the world gives and that which He imparts to those who love Him. We have seen the effects of the former. We have lived under its false security and have suffered from its far-reaching consequences. Its peace is like that of a sultry summer afternoon when all nature is conscious of electrical disturbance—somewhere. The sense and emotional centers feel the subtle vibrations of ruffled atmospheric currents. Presently there is a movement of air, an on-rushing energy, a sigh from bending forests and a fierce, elemental battle is on.

Another simile for the false peace may be found in the still pool in whose dark depths poison lurks. A false peace, dear Friends, rests upon no foundation. At any moment impulsions from beneath are liable to penetrate its thin shell, and gigantic disturbance results. It is evident then that we desire some other form of peace—something enduring and potential. This peace can be found only in the Christ-principle—in the Christ-spirit prevailing and guiding. His peace differs from that which the world in its temporizing policy offers, as radiant energy differs from lethargy. Christ's peace is radiant energy,

glowing life, moving flame from a pure center of Light; and its bright altruism enfolds and blesses the heart of humanity—the world-soul. When this peace reaches the heart of mankind the nations will no longer be at war. There will be no race-spirit, no desire for power to use in selfish monopoly; no out-reaching tentacles of avarice to grip the hapless victims. This, then, is the peace we pray for tonight, tomorrow, and all the days to come. The peace of Christ ! We are told that it passes understanding. It passes the bounds of intellect. Mind cannot grasp it. Only the spirit can recognize and embrace it. Yet from that radiant center we feel its benedictory calm, its high beatitude through all the life. It touches and electrifies all the sense and all the emotional centers. It truly radiates its blessings through every avenue of consciousness. It cannot be expressed. It cannot be understood by those who know it not.

With this understanding of peace it is evident that the world is not quite ready for its divine blessedness. Anything less than this is not peace, but is merely absence of martial movement. It is one of the great tragedies of our "Sorrowful Star" that tears and bloodshed, wreck and ruin must precede the reconciling harmony—the harmony that springs from the perfect peace, and includes it. The Mars spirit makes this an age of unrest. It is felt not alone on the battlefield, but in every walk in life, in every avenue of the world's progress. It is good, therefore, to send out thoughts of peace continually; to concentrate on peace, to work and pray for it; but we must do MORE THAN THIS. We must analyze with the philosopher's insight and find the underlying causes of the chaotic conditions which we find everywhere. Then we must recognize all the elements of the strife and find a true basis for peace. As this can be found only in altruism—in universal love—in the recognition of the fundamental unity. It is clear then that we must work for this; in other words, for Christ and His Kingdom. To go back to the ultimate, not stop halfway and dream of glossed-over conditions which are evil at the core, but fair on the outside—like whited sepulchers. It is those conditions which have produced our wars and our miseries. These wars and these miseries must prevail until the stream of human life is purified at its source. So much of the animal element is mixed with its pure essence now that sometimes it becomes difficult to separate the two. We must become pure, however, before we can have peace—lasting peace—in the national life as in the individual. While anything false or evil is hidden, or covered up, or glossed over, the utmost of peace that we can know is that which the world gives—a temporary lull in the storm—an armistice or truce during which we may bury our dead.

The real peace is white, luminous, like a beam of light from God. It is the perfect flower which crowns life harmonized. It is the true symphony of human life whose qualitative analysis may be summed up in these words of the great Master, Beethoven: "Nothing can be more sublime than to draw near to the Godhead, and to diffuse here on

earth these god-like rays among mortals."

During the process of unfoldment, of adjustment, of constructive utility and beauty, life is full of discord and strife. It is with the nations as with the individual—with the cosmic as with the microcosmic. While the DEBRIS of a demolished structure is being cleared way to make room for the new, the sight is not a pleasing one. All the senses are offended by the litter and confusion. The artist's soul alone can see in imagination the new structure which will arise in airy grace, in noble beauty over the wreck and ruin. In our old terminology we need to speak of the human lives which were "snuffed out upon the battlefield," like the flame from a candle. We know now that the life is not snuffed out—and that the flame still lives. The old crystallized conditions will be broken up by this terrible upheaval and we shall feel the stirring of finer etheric currents.

Let us then continue to send out thoughts of peace, and more than this to make them mighty, potent, all-powerful—charged with the electric current of love from the Divine Center. Thus we may aid in the movement for peace—for the true peace—for the peace of Christ. The preparatory work must be done, however. The DEBRIS of useless thought, of idle fancy, of selfish interests must be cleared away. The race-spirit must die out. Class distinctions—except degrees in spiritual attainment—must be abolished. The only standard of excellence must be based upon spiritual unfoldment. All the arbitrary distinctions of our foolish, modern, so-called civilization must be dissolved in the white light of Truth which shines from the spiritual worlds. All our concepts based upon earth's false standards must be reversed and we must stand as a UNIT endlessly MULTIPLIED as ONE radically, fundamentally—manifesting in differing degrees, but altogether making the perfect humanity.

To use the old musical simile—each human Intelligence sounds its note and a certain number of these notes harmoniously blended make up the perfect chord. All these chords with their tones and overtones, their balance and rhythm, form the great symphony of life. Not one note can be spared—not one chord dispensed with. Even those which fall with a weird dissonance upon untrained ears, under the Master's skill, help to produce the truest music—the most perfect harmony. None of us who journey together upon this "sorrowful Star" can enter into the perfect harmony until the last false individual note has been brought up to sound its full, true note. In the great world-soul there are many tones. Some sound very discordant to sensitive ears, but they must be rendered true and clear spheres as a vivid fact instead of a poet's dream. Then we shall know the meaning of peace and shall realize how fully we are one. Just now the martial note prevails, but from the crash of horns and drums there will arise a clear, pure melody from the violin and cello strings of man's higher soul, and the reign of peace will begin.

In a very real sense we are our brothers' keepers—in a deep mystical sense—for at the heart of things we are one. Our souls, formed from the world-soul, separated now

though they be—each enclosed in its tiny shell—will, when purified and united to the spiritual Intelligence, be one in mighty power and blessedness.

One last thought: Altruism must have its roots within, in the holy center of Love and Light where the real self dwells. Seeds of truth must fall into the silences of the heart and germinate there in the deep stillness. We know not what we lose when we let them fall upon the turbulent, eddying stream of outward life and while away on its restless currents. Its impulsions are ever outward and if the divine truths, which the Master speaks to the inner ear, be not allowed to come to full fruition within, before they are borne outward, they will fail in their high purpose. A deep truth lies concealed in this—one worthy of your serious thought.

The Heart of the Christ is love and light. When His law rules the life, peace results. Restlessness is a sign of disturbed centers and shows that the energies are rushing out in travail channels—dissipated in non-essential lines.

The false peace—the peace which the world gives its votaries, disunites, segregates, disrupts. In its way it is almost as harmful as the martial forces let loose. To enter into the great and lasting peace, dear friends, the soul of humanity must turn toward the Divine, central Light and away from the world of form and fantasy. It is the trying to face both ways that brings all our misery.

It is all quite simple—the problem of life, individual and cosmic—when we find the key. This key is within the reach of all when we look within, and in the center of our being—in the deep stillness find our real self—our higher Self and our God.

Let the closing thought of peace which we shall take away with us be expressed in the words of a hymn written by a mystic and saint in the Welsh Abbey of Llantheny:—

Hush—let a stillness deep
Brood over every heart!
Let every earthly thought
Now utterly depart.

Master, say, "Peace be still."
FOR THOU ART SURELY HERE.
Master—let Thy great calm
Make us to FEEL THEE NEAR!

Our souls all sweetly bless,
And make this hour so sweet
That we shall KNOW OURSELVES
Just resting at Thy Feet.

FELLOWSHIP: A LEGEND

by

Blanche Cromartie

Three beggars went down to Samaria, the one deaf, another blind, the third a cripple.

And as they went one said: "Surely I am a Sinner—being deaf"; and the second said: "I am blind, surely I am a sinner also"; and the third likewise owned his sins saying: "Therefore I am a cripple."

Then they were minded how they always went the three together and said each to the other:

"I can hear, for I have thee and thee for ears."

And the next said:

"I can see, for I have thee and thee for eyes."

And the last said:

"Surely you twain are my feet."

Then all three praised God and rejoiced.

And as they drew new to Samaria they met one whose mouth was covered and in his hand a clapper, for he was a leper.

He stood far off and begged an alms of them, but they said: "We be beggars, we have naught; we go down to Samaria seeking alms, for the Samaritans are ready givers."

The leper cried aloud and said: "Though you have naught yet you are greatly blessed—being three. But I am a sinner and must dwell comradeless."

When the three friends heard that, they said one to another:

"We are likewise sinners but we go in company." Then their heart smote them with compassion for the lonely one and with one consent they called to him: "We be all sinners and afflicted of the Lord. Come now and be of our fellowship."

The leper rejoiced exceedingly hearing this and said: "Then let us go to Bethlehem for this night in a dream one showed me that Messiah is born there."

The road to Bethlehem was stony and steep and the night fell, but the blind man knew the way.

It was night when they reached the stable-door at Bethlehem and they feared to knock. Now within, Joseph slept, but Mary kept watch by the child; she heard the noise of the feet and of men whispering, so she arose and opened the wicket.

A dazzling ray of light streamed out into the darkness, and through the wicket Mary inquired who they were and why they had come, and they answered: "We be all sinners and justly afflicted by the Lord but we hear that Messiah is born and therefore have we come." The Virgin asked: "What gift have you brought, for none can enter here except he bring an offering."

The beggars cast down their eyes and answered nothing for their hands were empty.

Mary asked them, saying: "Who is the fourth man who standeth somewhat apart?

Then the three feared greatly and fell upon their knees crying: "We are sinners indeed for we joined this one unto us and he is a leper: and moreover he is a Samaritan. Then Mary threw the door open wide and they came in and beheld the Saviour: the blind received his sight, the deaf heard, the lame man leaped upon his feet. And they looked expecting that the leper should be cleansed: but he was gone. Then they perceived that it had been an Angel of the Lord.

A PROPHETIC VISION

Some time ago we received a magazine from Germany entitled *Towards the Light* in which the following prophecy was printed. The Editor claims that this prophecy was sent to him by a Brother in the spring of 1904, that it was then published in a little pamphlet called *The Holy Grail,* an Esoteric Colony and a prophecy, which, he says, is probably still in the hands of many of his readers from that time. The prophecy relates to the war in

part, and the skeptical reader would probably discount it on the grounds that it is easy now to prophesy something that has already happened and is now going on. But there is one part of the prophecy which has not been fulfilled and which coincides with what we ourselves know to be in line with facts as they will develop in later years, and as it would not seem proper to give this latter part of the prophecy without also printing the beginning, we herewith give the whole, translating from the German as follows:

"I awakened from a natural sleep, not to the ordinary waking consciousness, but to a higher super-sensual, and I saw something which filled me with horror. It seemed as if I was hovering in the air and all Europe lay beneath me, vibrations of unrest and strife came up toward me from the people on the whole continent, and atmosphere around me seemed to be darkened, as if the vibrations of unrest were concentrating themselves into a thunder cloud, and that is what seemed actually to happen. Then the cloud floated hither and thither, lightning darts discharged themselves now upon one country and now upon the other, but the thunder was the thunder of cannons and the lightning was fire from thousands and millions of guns. The cloud lay thick and dark over Europe and seemed also to go to each side over Asia and America, but it soon went away from the latter continent and somewhat later from Asia to lay itself all the heavier and darker over Europe. It rolled hither and thither like a fire-drake often crossing here and there and then again drawing itself together. Below I could see the people, nations in war. Wherever the cloud hovered there they wrecked and ruined everything and the warring nations seemed to grow more and more like wild animals. Little by little the cloud seemed to disperse, but what a sight where it had been! The misery cannot be described; thousands of widows, maidens and orphans lay upon the fresh graves and wept over their dead; behind them stood the aged fathers and mothers and mourned for their sons that had been taken away in the prime of their young manhood.

"And while with sorrowing heart I saw and looked down upon all this grief, there came a hot wind from the south which withered all that was green and there was a famine in most of the countries of Europe, sorrow increased and many thousands were added to the dead. Then there came a great hand in the north and poured out an acid fluid and as a result there was great pestilence.

"Then I saw a great light which gradually dispelled the previous darkness but IT CAME FROM THE WEST, from North America and shone upon the stricken countries of Europe. In it was hope, health, and healing. Many ships left the coasts of the new land laden with grain and foods. One thing more I saw which had hitherto escaped my notice, IN THE WESTERLY PART BEYOND THE GREAT MOUNTAIN RANGE IN NORTH AMERICA. I SAW A GARDEN OF WONDERFUL BEAUTY AND A DAZZLING LIGHT SHONE IN THE MIDST OF THIS COLONY OF HOLY

MEN AND WOMEN, Who had come out of all the lands of the world, because of its great sorrows. From thence they returned to their native countries with the fire of love burning brightly in their hearts, and the stone of the philosophy as a sign upon their forehead that they might spread light and love over the whole world, and each kindled anew the light in his own fatherland.

"Then there came a new era, the nations of the earth put away their weapons and devoted their energy to build wonderful machinery which lightened the work of the world; ignorance, poverty, and all slavery was done away with and a golden era dawned, but ALL THIS BECAME POSSIBLE ONLY BECAUSE THE FAITHFUL ONES OF THE LORD HAD WITHDRAWN FROM THE WORLD AND FOSTERED THE HOLY LIGHT WHICH BROUGHT THE WORLD ITS FREEDOM.

"And as I wondered over what I had seen, there sounded in the heavens a choir of praise which sang 'Praise to the Highest and to men Peace, Goodwill and Happiness.' And there was given to me the command 'write what you have seen and let it be known, the skeptics will laugh and sneer, the wise will feel the truth in their heart AND THEY WILL SEEK FOR THIS PLACE OF SAFETY, that they may not be swept away by the great catastrophe, but preserve and defend the Heavenly light, the fire of love, which is in their hearts, so that when the sorrow is past they may be able again to enkindle it in others.'"

While as said, the writer does not know who this Brother is, and what is his standing, it has upon its face a certain stamp of truth which cannot be overlooked. Nowadays people are usually looking TOWARDS THE EAST when they take up the Quest of the Mystic light. But, as a matter of fact, the course of the stars is from East to West, and the Heavenly light-givers above, so also the Earthly place of light below, are periodically moved toward the west. The wise men of the East, spoken of in the Bible, did not look towards the east for the Star but THEY FOLLOWED IT and went with it towards the West. In the ancient Atlantean Mystery temple, called the Tabernacle in the wilderness, there was a light INSIDE the eastern gate where the aspirant entered. He was then facing the West and he saw the light just inside; namely, the light on the Altar of Burnt offerings. He was then like the Candidate who appears at the door of the Masonic temple, he was blind and was looking for the light; this light confronts him when he looks towards the West. The law was his taskmaster to bring him to the light which then shone for his guidance, and as he followed it upon the path and JOURNEYED WESTWARD towards the first veil, another light appeared: the seven branched candle-stick in the Holy Place. This was a purer and more holy light than the light of the Altar of Burnt offerings, where the fire was fed upon the smoking and bleeding carcasses of the sacrifices. The light in the Holy Place was fed by the purest olive oil, especially made for that purpose; thus it was light of a higher order than that of the carcasses that burned without. But the

candidate proceeded further Westward, and when he came to the Westernmost part of all, the Holy of Holies, there was seeming darkness where stood the Ark of the Covenant; but above it there burned A SPIRITUAL LIGHT, spoken of in the Bible as "Shekinah Glory", which hovered above the Ark as a symbol of the purified man. While he was at the eastern gate and the light shone WITHOUT, the law was also WITHOUT as a taskmaster which he only obeyed because he must. At this Western end of the tabernacle he finds the Ark with the tables of the law WITHIN, symbolical of the fact that the man who has obtained to that height has taken WITHIN himself all the laws of nature and is at-one with them. Therefore, he obeys them readily; they are not to him task masters; he would not act contrary to them if he could. The golden pot of Manna, symbolizing the bread that came down from heaven, THE CHRIST WITHIN, gives another key to the nature of this symbol. The Rod of Aaron, with which he wrought the miracles of Egypt, is, like the spear of the Grail, a symbol of the spiritual power which may be wielded by a man who has attained to that SPIRITUAL LIGHT IN THE WEST.

But the purpose of this attainment is, and must always be, service; therefore, the staves were always in the rings of the Ark, that it might be moved upon an instant's notice. Similarly the man or woman above whom shines that wonderful Shekinah Glory, and who has within himself or herself the tables of the law, the Heavenly Manna, and the Sacred rod, are every one alert to the slightest call for service, that they may hasten to alleviate the suffering of their brothers and sisters who are behind upon the path of evolution further towards the East.

These are mystic facts, and the vision of this mystic has perceived them aright. Everything changes as we go from East to West to further the development of the new attribute that we are to evolve in this age, that the coming Era may be ushered in.

When the writer went to Germany in 1907, he felt most acutely the oppression of the group spirit there as a cloud over the land, holding the people in its grip. Just as it is recorded that in ancient times Jehovah went before the Israelites and was IN THE CLOUD, so the nation group spirit, each ruling over its own particular people, broods over, and develops in them certain characteristics. Therefore the types in Europe persist, despite the increasing frequency of international marriages, for the group spirit invariably stamps the off-spring. In America it is different; that is the melting pot, the cradle of the new race, and no group spirit has yet been developed for it. The West Indies on the Atlantic side and Hawaii on the Pacific side are also gates through which the races of the East and West are being assimilated and prepared to mingle in the great new race now in its gestatory stage. And it is a fact ascertained by scientific investigators that the children of all nations born in America take on a distinct contour of the head which is different from the nationality from which they have sprung. Thus it is even physically demonstrable that a new race is being born in

America, different from any in the old continent. A new class of Egos is coming into rebirth which has different traits of character and characteristics from those which exist among the older people.

When we investigate the climatic conditions we also find that there is a great difference between the atmosphere of America and of Europe; the atmosphere of America is electric, and particularly in Southern California the ether abounds to a degree not experienced anywhere on the whole earth. This has a very brightening effect upon the people living in the different countries, and the writer cannot illustrate this better than by relating a certain incident and conversation that took place at the temple of the Rosy Cross in Germany which he visited by invitation to receive the teachings embodied in *The Rosicrucian Cosmo-Conception*. By incessant work night and day for a long time he had succeeded in making a sketch of the philosophy. This he showed to the Elder Brothers who were instructing him, but his feelings of enthusiasm were soon cooled when he was told that though he was now very much pleased with it, as soon as he should arrive in the U.S. the electric atmosphere there would cause him to look at things in a different way, that he would re-write it and make it totally different; this he thought absolutely impossible at the time, but the Elder Brothers then said:

"You were requested to come to Germany because this heavy atmosphere brooded over by the group spirit leads to persistence and perseverance, favors concentration, deep thought, and great insight. Here alone could the skeleton for such a book be written, but to finish it and give it that touch of life which it must have to make it a success among the masses, the electric atmosphere of America is required."

The mental attitude of a German, due to the group spirit in the atmosphere, may be likened to a man who travels from Berlin to Paris by stagecoach; it will take him a long time but on the way he sees people of different nations, he becomes acquainted with every foot of the road and notices the scenery so that he is thoroughly acquainted with every step along the way and could give a good description of it, were he afterwards required. The mental processes of the American are also like his methods of travel. When he desires to go from New York to Chicago, he takes a sleeper at night so as not to lose any of the precious daylight business hours, he rushes over the country at the rate of seventy miles an hour and arrives at his destination at an early hour the following day; he knows nothing whatever of the country he has passed through, but he arrived quickly, that is the essential point.

A German would have taken at least two volumes to express his views upon all the details of the Panama Canal project; President Roosevelt covered the subject well in one speech; he arrived at the destination without all the details. That national trait is growing because the rays of Uranus and Neptune are stronger and affect the people of the United States more than any other part of the world. For under their tutelage a new

race will be born and fostered to relieve the world's woe.

On another occasion when the question of headquarters was up for discussion, the writer was instructed to look for a place overlooking the Pacific Ocean in Southern California and having at the back of it snow capped mountains. We tried first to buy a place which seemed to suit the description, partly, but obstacles were piled up so that we could not perfect the purchase. Then Mt. Ecclesia was found and at once recognized by the leaders as meeting all the conditions required. The number of buildings is increasing, the grounds are growing more beautiful year after year, and it seems as if the description given in the vision quoted at the beginning of this article would fit Mt. Ecclesia well. It has already become a Mecca for students from many lands that come here to gather inspirations and take back to their respective homes the light received here, and as the time goes on may we not hope that this may, indeed, become a center of a great spiritual influence in the world's work. Let us hitch the wagon of aspirations to the Star of Hope, and the higher our ideal the better perhaps we shall live up to it.

One thing is certain—that the spiritual temple which we are building by our hopes and aspirations around the earthly sanctuary we have already erected, is gradually growing more and more beautiful, luminous, and more like that wonderful temple which "Manson" describes so eloquently in *The Servant in the House*, and by the Grace of God ,we shall continue in joy and gladness. As Manson said: "We have found it to be true that sometimes the work goes on in almost utter darkness, but sometimes there come the rays of hope, the clouds break, and the sunshine of joy and gladness shines through to lighten the load for a little while"; but whether we are building in darkness or in the blinding light, it is something to be able to say that we have never ceased in our unwearying persistence. Helped by the aspirations of thousands of students centered upon this place, the work goes forward through joy or sorrow, and sometime the vision shall be realized, and Mt. Ecclesia, the headquarters of the Rosicrucian Fellowship, shall give its full share of light to "the waiting world."

As the Sun by precession is nearing the cusp of the Sign Aquarius, the Uranian and Neptunian influences are growing stronger and stronger. People all over the world are at the present time being drawn towards the spiritual side of their nature in a manner and with a force that was never experienced before. The wave of materialism and of both religious and scientific dogmatism is gradually receding and in its place this new stellar ray is bringing greater light, greater love for humanity. Even this war that is raging at the present time and which was seen in the vision as a dark cloud, even that with has its influence for good; it is horrible indeed to see, as one does with the spiritual vision, the seething swirling, whirling masses of humanity as they leave this world, in anger, hate, and deep sorrow at being taken away from their kindred, from those they love and

whose future depends upon them, it is just as sad to look upon those who are left behind and who must face the world with empty hands and without hopes, but out of this furnace of affliction there will rise a new and a nobler feeling. After the sorrow and anger has spent its first fury, there will come a refining influence which is even now perceptible in the different countries of Europe; the paroxysm of anger, of hate, and frenzy has already spent itself in a measure. The people who are at the front, and those also who are left behind in the cities, look upon life from a very different, a much more subdued, angle than they did before. They are being prepared for a new era, nobler sentiments are being slowly inculcated by sorrow and suffering through which they are now going, as never could have happened in any other way. Thus, out of the sorrows and the misfortunes of the present time there will arise, phoenix-like, a new, a more religious Europe. Man's necessity is God's opportunity, and it will not be long before those who are now preparing themselves for the task by proper study, by a consecrated life, will find a ready audience among the nations where formerly pleasure was the chief aim of life. May every one that sees the mystic light grasp the opportunity to prepare himself or herself properly for this grand privilege of carrying light to the nations so that they may reap the oil of gladness for their reward and earn greater and grander opportunities for service in the future, by work in the present.

EMOTION AND INTELLECT

W. A. Rowdon

One of the greatest charms and real advantages of philosophy is its great value as a place of mental retirement. When a man has worked his hardest, has endured all the strain and sorrow of the life mundane and is weary, then his mind turns with joy to the satisfying help afforded by philosophy. Those things which seemed to fill his horizon with a black shadow of doubt and fear, then shrink to smallness and life itself assumes a more cheering aspect.

Philosophy is catholic in its application. The intellectual person must have a philosophy that will give a rational and even scientific solution to life's mysteries. He demands a similar explanation of religion. Faith, to him is a matter of knowledge. The emotional person desires an appeal to his heart, rather than to his brain. He is not so concerned about the actual why and wherefore of an occurrence or a statement, as he is about the value of its emotional properties. The former concerns himself with the actual physical reason for a miracle; the latter, with the appreciation of wonder and real beauty attendant upon its manifestation. The former would give help to a fellow creature, not so much because of any pity he would feel, but chiefly because such an act would be in accordance with his own intellectual conception of the relationship of man to man. The latter, of course, would act from heartfelt sympathy and an emotional desire to help the unfortunate one.

(*Concluded on page 40*)

Question Department

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A PROPHETIC DREAM

A young lady in Pasadena, California was reported in several of the March papers to have had a vision of her younger brother, who was then on his way to Salt Lake City, arriving there and the following day committing suicide on the street by shooting himself four times with a revolver. The vision was so vivid and she was so disturbed by it, that she impressed her sister and father, to such a degree that the father took the next train to Salt Lake City to look after his son. But when arrived he found that the suicide had just happened, actually as seen by the sister one and one-half days before the event took place. Question: How could the lady see the event before it took place; it had not then become a memory of nature record.

Answer: When we die a panorama of our past life unrolls in reverse direction from death to birth, the object being to show us how certain effects are brought about by certain causes and acts in our lives, and thus teach us the lesson it was intended we should learn. We only mention at this point without going thoroughly into the matter, that our evil deeds bring suffering in purgatory, and the good brings pleasure in the first heaven. Gradually the acts of the life are made to yield fruit, and the essence thereof incorporated into the spirit as 'Conscience,' to keep him from repeating evil, and 'Virtue,' to urge him to do good. Then comes the stay in the second heaven, where man works upon his future environment as part of the nature forces, and later, the period of waiting in the third heaven, which is so exalted a stage that man has little or no consciousness there. In the fullness of time desire for more experience draws the Ego back to earth life, and then the Recording Angels call up before his consciousness a panorama of the coming lives available to him. Various embodiments are usually offered because he has had connection with different people who are then living and in whose environments he may take his place, to reap with them what he has sown in former lives and to sow anew. These panoramic pictures run in the direction from birth to death, and not in reverse order as the panorama we remember spoken of above as seen after death, because the object is to show how, by certain acts he may bring about certain effects and thus generate a suitable pabulum for the soul to give it an all-around life experience. This panorama,

however, is only given in the large outline, the man is free to build in the details.

Then the descent into matter commences from the finer realms to the physical world. On the way man gathers materials for use as vestures of the soul during the coming earth life, and is finally born at the time when the clock of destiny, the stellar rays in the heavens, are propitious to the unfoldment of that life panorama, and the horoscope at birth thus shows the line of least resistance in that life, the time when he will receive impulses from the planetary rays to bring on incentives to certain actions at certain times.

It is, however, particularly noted that he is, in the final analysis, the arbiter of his destiny. If he drifts without resistance or initiative, then he is ruled entirely by his stars. On the other hand, if he does take initiative, then in the measure that he carries out his divine prerogative of choosing what to do or what not to do, he becomes the ruler of his stars. For the purpose of this answer, particular stress is laid upon the fact that at certain times the clock of destiny points to the fatal hour when a choice must be made concerning a certain matter, and upon that choice much of the later life is, of course, dependent.

Thus we carry with us in the subtle auric atmosphere, the latent force of our past lives, and at the propitious moment, like the wireless waves that light a distant lamp, the planetary ray impinges upon the tendencies latent within us and galvanizes them into dynamic energy, which impels us in a certain direction. The picture shown in that prenatal panorama becomes endowed with life and we are force to take action in one way or the other. Either we may yield to the impulse, thus generating the whole effect shown by the pre-natal cause at hand, or we may strive to take another line of action, which will then modify the cause, give a different effect, and change the life within certain limits. We cannot change our lives altogether, however; but just as a man going from the Pacific to the Atlantic Coast has a choice of routes at the beginning and may go either North or South, but is limited once he has chosen a route, he must then follow that line, with certain side trips allowed. He cannot change his destination, either, when the ticket is bought.

So it is with us; we are bound on the journey of life from the cradle to the grave, and as a man achieves his destination and sees the suburbs of that city, having no choice in the matter, so also must we in childhood go through certain experiences among the people with whom we are. Likewise, in the last days when we are nearing the end of life, the web of destiny has been so nearly woven that there is room only for a few strands. The details may perhaps be somewhat varied, but very little, and the life panorama which is with each of us is slightly changed in the course of years by our actions so that the final strands will fit in at the end.

Contrary to most people's ideas, there are really no acts of impulse, A thought is back of even the most trivial move, and there are a great many thoughts back of every determining act in our lives; the man who com-

mits murder has repeatedly and habitually thought murder. He may be, and often is, acted upon from without, as a wireless receiver catches the waves from other stations, but before this happens, he must of a necessity be attuned to vibrations of violence by his habits of thought. This important fact was brought out in the psychological play called, "The Witching Hour," where one man, a very strong thinker, thought that the Governor of a certain State, who was a scoundrel, should be killed and that he could be killed in a certain manner. Somebody else who had no connection with the thinker committed the murder and was about to be brought to justice for it when the thinker saved him, because he felt responsible for the crime.

Suicide, likewise, involves a great deal of thought. The young man must first have secured the revolver; it took some time to bring him to that point. Then he must have planned the trip away from his people, etc., and a thought form embodying the whole scheme was finally completed, as it always is before any decisive step is taken. The only difference between this and most cases is that it is usually not seen by anyone. But the sister of the young man in this case must be a sensitive, and her love for the brother was very great, so she must have divined a great deal of what was in his mind before he left the home and there are two ways in which she may have seen what was about to happen. In the rooms where we live we make a picture of all the things that we do, say, and think, particularly in our private rooms; they are pervaded with our thought atmosphere and the picture may easily have been seen there. It is more probable, however, that on the night when the sister saw the coming event she was out of the body, and drawn by her love for her brother, she was with him in the Eastern city where he was perhaps again meditating on the contemplated act. Even the multiplicity of shots used may have been pre-determined by a desire to make sure that he would end the life he disliked.

That the life might end by suicide was probably shown as a contingency, but not pre-determined by the antenatal panorama of life, for so far as we have been able to find out, all the evil effects of any life are eradicated in the purgatorial existence that follows death. Thus, every child is truly born innocent, though with certain evil tendencies which may be determining factors when temptation comes to try it. It follows from that fact, that at least every evil act in life is an absolute free-will. Thus it seems that suicide cannot have been contemplated by any panorama of life, but the young man changed his life so that after the skein became entangled he could find no other way out of it but suicide. The archetype, which is the sole arbiter of the length of life, remains intact after suicide has been committed, and its endeavor to draw to itself the physical particles wherewith to build a physical body, cause acute suffering, as of hunger, to the man or woman who has endeavored to play truant from the school of life. They suffer intensely as long as the

archetype lasts. Only when that is disintegrated does life end in ordinary cases, and in the case of the suicide it is the same: the archetype remains alive for its allotted length of time, causing the suicide great suffering and thus teaching him the much needed lesson of the sacredness of life.

There is a tendency upon the part of students to regard all events of the present life as effects of causes set going in past lives, a tendency to forget that we are every day setting new causes going which may work themselves out in this life, and suicide is surely one of the causes which has ripened to effect before the life cycle has been completed. But where a grave mistake may be made, the prenatal panorama also sounds a warning.

The Astral Ray

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A CLIPPING

(*From an article by Stuart Leech, M. D., in "Medical Progress." Dr. Leech is a member of the Fellowship doing good work by giving his confrere's an occasional taste of Astrology.*)

". . . . No man of intelligence can stand on the seashore a calm evening and see the tide dash against the breakers without meditating on the invisible planetary forces that produce the result, for we know that back of every result is an act and back of every act is a thought. This naturally carries us into the higher radiation of materiality.

"By a unique but natural system of training our physical faculties, combined with a subduing (not killing) of our passions and a development of the will, we increase the vortices, or whorls, of force of certain centers of our nervous system. These vortices resemble the arrangement of iron fillings seen in experiments in magnetic whirls. In evolution the direction of the currents go clockwise, but just the reverse in devoluting. To the neophyte this is not mere speculation, for years before the real attainment, the circles of force will be visible by will to the eye. The pituitary and pineal centers whirl with a terrific speed and if there are not many interruptions in the mental or physical career of the individual, the chasm between the two is bridged, giving the possessor higher perception or the power to see the vital and desire bodies of others and of himself at will. It is a natural law of radiation. He not only obtains this higher perception, but in a perfectly natural way has the power to withdraw high higher material body from that of the heavier physical, leaving it asleep, and still remain fully con-

scious, paradoxical as this may seem. His mind, soul, and what we call the 'desire body,' leaves his lower physical in the hands of his spirit. A similar phenomenon takes place when one is asleep, but the centers, not being developed, you can not be conscious of it. Ordinarily digestion takes place without your being conscious of the fact.

"This higher development is greatly aided, if not wholly so, by the planetary forces, more so by some than others. To the individual this can be proven to his satisfaction by directing his attention to certain conditions that will be brought about when he comes under certain planetary aspects. All of this was A, B, C, to the initiates, Schiller, Goethe, Walt Whitman, Shakespeare, Bulwer Lytton, and a host of others.

"While so great an attainment is within the reach of all, very few are willing to pay the price. The time alone to acquire same will require two to twenty-five years.

"Two hundred years ago, physicians in England were required to pass an examination in astrology before they were permitted to practice. A shifting to the Copernican system and the degeneration of astrology into the basest kind of commercialism and fortune-telling threw it into disrepute, causing its rejection *in toto*. Learning, especially as it pertains to the higher radiation of matter, is rapidly increasing and is causing astrology to again come into its own. Any amateur astrologer can cast a horoscope showing the various planets' positions in the zodiacal houses. The real science has thrown down the gauntlet with a challenge to the world, and they are prepared to stand or fall upon the great fact, viz.: 'If the planets have no effect in the lives of men, their directions to the angles of the horoscope can have no effect; but never was it found that a man had evil fortunes at the period when the planet Jupiter was directed to the mid-heaven or the ascendant, or anything but bad fortune when Saturn was similarly directed.' The fact is there, and we, as thinking men, cannot get away from it. . . ."

THE MEASURE OF AMENABILITY TO PLANETARY VIBRATIONS (Continued)

To primitive man, driven by the whiplash of Saturnine necessity, when not by the animal lust and passions of Mars and the Moon, the World looks gloomy. Fear is the keynote of his existence: fear of animals; fear of other men; fear of the nature forces; fear of everything around him. He must ever be watchful and on the alert, vigilance is eternally the price of safety. But when evolution makes him amenable to the influence of Venus and Mercury, they soften his emotions and brighten the mentality; he begins to feel love and reason as factors in life. The Sun also begins to brighten his outlook upon life, and sunshine in the nature of man during this phase of his evolution partially dispels the cloud of Saturn. Thus, by degrees, as he evolves and becomes responsive to the music of the

spheres, one string after the other in the celestial harp strikes the kindred chord in the human soul and makes him amenable to its vibrations, so that as a tuning fork which is struck, awakens the music in other tuning forks of even pitch within reasonable distance, the planets in our solar system have in evolutionary succession struck various chords that have found an echo in the human heart.

But the strings on the celestial Lyre of Apollo are not all in harmony, some are in actual discord, and while man responds to some he must necessarily remain, at least partially, unresponsive to others. In fact, before it is possible to respond perfectly to the rays of Venus, it is necessary for man to conquer Mars to a considerable degree, to bring him under control so that certain undesirable martial traits in his nature will be kept in the background, while others, which may be more valuable, are retained. The Venus love, which is willing to give all for the loved ones, cannot dwell side by side in the heart with the Mars ray, which demands all for self. Therefore the savage must learn to conquer himself in a certain measure ere he may become the more civilized family man of modern times.

Under the unrestrained rays of Mars and the Moon, parents bring children into the world and leave them to take care of themselves, almost as animals do, for they are products of animal passion. The females are bought and sold as a horse or a cow, or else taken by force and carried away. Even so late as the medieval dark ages, the knight often carried away his bride by force of arms, practically in the same manner that the male animals battle for possession of the female at mating time.

Thus we see that the first step toward civilization requires that a man conquer one or more of the planets, to a certain degree at least. Unbridled passion, such as generated by the primitive Mars rays, is no more permissible under the regime of modern civilization, neither is the tenet that "might is right" any longer admissible, save in wars when we return to barbarism. The Mars quality of physical prowess, that at one time made it a virtue to attack others and take away property, is no longer admired in the individual. It is punished by various means, according to law, though it is still effective as far as nations are concerned, who go to war under this primitive impulse in order to secure territorial aggrandizement. However, as said, Mars has been conquered to a great degree in civil and social life in order that the Venus love might take the place of the Mars passion.

As previously noted, the children of primitive man were left to their own resources as soon as they had been taught to defend themselves in physical warfare. With the advent of Mercury another method is observable. The battle of life nowadays is no longer fought with physical weapons alone. Brain, rather than brawn determines success. Therefore the period of education has been lengthened as mankind advanced, and it aims principally at mental accomplishments because of the

Mercurial Ray which accompanies the Venus development of modern civilization. Thus man sees nature from a more sunny side when he has learned to respond to the Sun, Venus, Mercury, Mars, Moon, and Saturn, even if only in a very slight measure.

Although these various stages of evolution have gradually brought man under the dominance of a number of planetary rays, the development has been one-sided, for it has aimed to foster interest solely in things over which he has a proprietary right: his business, his house, his family, his cattle, farm, etc., are all vitally important, and must be taken care of. His possessions must be increased, if possible, no matter what happens to the possession, family, etc., belonging to anyone else; that is not his concern.

But before he can reach to a higher stage of evolution it is necessary that this desire to appropriate the earth, and retain it for himself if possible, must give way to a desire to benefit his fellowmen. In other words, Egoism must give way to Altruism, and just as Saturn, by wielding the whiplash of necessity over him in his primitive days, brought him up to his present point of civilization, so also Jupiter, the planet of altruism, is destined to raise him from the estate of man to superman where he will come under the Uranian ray in respect of his emotional nature, where passion generated by Mars will be replaced by Compassion, and where the childlike consciousness of Lunar origin is replaced by a Cosmic consciousness of the Neptunian ray. And therefore the advent into our lives of the Jupiterian ray marks a very distinct advance in human development.

As taught in *The Rosicrucian Cosmo-Conception*, we are to advance from our present Earth period into the Jupiter period, and therefore the Jupiterian ray marks that high stage of altruism which will then be a prominent factor in our relations, one with the other, and it will be readily understood that before we can readily respond to the rays of Jupiter, we must in a measure cultivate altruism, and conquer the Egotism that comes through the Mercurial reasoning power. We have learned to conquer some of the phases of Mars and the Moon, we maybe have also learned to conquer some of the lower phases of Mercury and Venus. The more we have overcome these, the better we shall be able to respond to the highest vibratory forces emanating from these planets; yes, if we strive earnestly we shall some day be able to overcome even the highest stage of the Venus love, that always attaches itself to an object which is owned by us.

We love our children because they are ours; we love our husbands and wives because they belong to us; we take pride, Venusian pride, in their Moral characteristics, or Mercurial pride in their accomplishments, but Christ set a higher standard: "Unless a man leave his father and mother he cannot be my disciple." The idea that we should neglect our fathers or our mothers, or that we must hate them in order to follow Him, was far from his mind, of course, but father and mother are only bod-

ies; the soul that inhabits this body of the father and mother is to be loved, not the mere physical garment. Our love should be the same, whether a person is old or young, ugly or beautiful. We should look for the beauty of the soul, for the universal relationship of all souls and not mind so much the relationship of the bodies. Who is my mother and my brothers? asked Christ, and pointed to His disciples, those who were at one with Him in that great work. They were closer to Him than anyone else could be because of the mere physical relationship. This attitude constitutes an upward step from the Venus love, which places the emphasis on the physical garments of the loved ones and leaves out of consideration the soul that is within.

The Jupiterian love, on the other hand, takes cognizance only of the soul, regardless of the body it wears. The Mercurial or reasoning phase of the mentality is also changed by response to the altruistic Jupiter. Cold calculation is out of the question. One who feels the expansive ray of Jupiter is big-hearted, first, last, and all the time, and in every respect, big-hearted where his emotions are concerned. "A jovial fellow" is an apt expression. He is welcomed and loved by everyone he meets because he radiates not the common selfishness, but a desire to benefit others that breeds in us a feeling of trust, diametrically different form the sense of distrust we instinctively feel when we come in contact with a Saturn-Mercury man.

It is a matter of actual experiences to astrologers endowed with spiritual sight that every man's planetary rays produce certain colors in his aura, in addition to the basic color which is the stamp of the race to which the man belongs. The man with the thin sickly blues of a commingled Saturn and Mercury, is to be pitied rather than censured for the avarice and gloom which are his constant attitude of mind; he sees everything in the world through that auric mirror which he has created around himself. He feels that the world is cold, hard, and selfish, and that therefore it is necessary for him to be more selfish and more cold in order that he may protect himself.

On the other hand, when we see the divine blue ray of Jupiter tinted with, perhaps, the refined gold of the Uranian nature, we realize how differently such an exalted individual must view the world from our own sordid way of seeing and judging things. Even those who have the faintest Jupiterian tinge are in a world filled with sunshine and flowers blooming; everything in nature is gay and glad. And by looking at the world through such an atmosphere, they call forth from other sources a similar response as the tuning fork previously mentioned generates in another of even pitch.

After what has been said, it will not be difficult to understand that the Uranian characteristic, where love becomes Compassion, gives a wisdom that is not dependent upon reasoning, a love that is not fixed upon one subject alone, but includes all that lives and moves and has its being.

It is similar to the characteristics that are to be evolved by humanity during the Venus period when perfect love shall have cast out all fear, when man shall have conquered all the lower phases of his nature, and love shall be as pure as it is universally inclusive.

When these Uranian vibrations are felt by advance in the higher life through aspiration, there is a great danger that we may throw away the fetter of law in anticipation, before we are really ready to govern ourselves by the law of Love divine; that we may disregard the laws that are in the world; that we may not render unto Caesar that which is Caesar's, whether in obedience or coin; that we may not be careful of avoiding the appearance of evil; that we may think that we have so far transcended the ordinary stage of humanity that we can live as super-humans; that the passion of Mars has in our case been changed to Uranian compassion, which is sexless. Under these misapprehensions many people who endeavor to tread the path disregard the laws of marriage and enter into relationships as soul-mate and affinity. They feel the Uranian ray, but cannot quite respond to its sublime purity; therefore, they experience a counterfeit Venusian sensation which usually ends in adultery and sex-perversion, so that instead of the natural animal passion of Mars having been transmuted to the compassion of Uranus, it has, as a matter of fact, degenerated into something that is far worse than the fullest sex expression of the martial rays committed in a frank and proper manner.

This is a danger that cannot be too strictly guarded against, and it behooves everyone who endeavors to live the higher life not to try to aspire to the Uranian rays until he at first becomes thoroughly imbued with the altruistic vibrations of Jupiter, for more misery is brought into the world by those who have aspired too highly and fallen low than by those who are not sufficiently aspiring. "Pride goes before a fall," is an ancient and very true proverb, which it behooves every one of us to take heart. The Christ took part in the marriage at Cana. Marriage is a regular Christian institution, and must exist until abolished in the kingdom to come, because the bodies we will have then will not wear out and therefore there will be no need of marriage to generate new ones.

Let it also be understood that although it is true that the minister who marries can not mate, the finding of the mate should be done before the marriage ceremony is undertaken and not after.

(To be continued)

Studies in The Rosicrucian Cosmo Conception

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THE ORIGIN OF "LIFE"

If we desire to solve the problem of existence, and find out why we are here, the first step is to ascertain the origin of life, for if we can trace whence we have come, and the path by which we have already achieved our present evolution it may be easier to ascertain what is the direction in which we are traveling and this will give us a conception of the development necessary to bring us further along on the path of advancement.

But when we speak of the Origin of 'Life' it must be distinctly understood that that means 'life' and not form; in fact, all through the studies it should be borne in mind that definite technical terms are used to make certain distinctions and that unless this is borne in mind, unless we remember that each term applies to a certain idea of thing, and to no other, we shall not be able to escape confusion. Philosophers of the past have made that great mistake of giving different names to the same things and ideas, speaking promiscuously of that thing or idea by these various names. Such a method can only result in chaos, and we know that that has been the hallmark of philosophical speculation. What we are after now is the origin of 'life' itself, independent of the form through which we see it manifested. We therefore turn to the index of words in *The Rosicrucian Cosmo-Conception* on p. 541. There we find 'life' under the grouping of the letter L. and opposite a page No. 563. This refers to the page in the index where we shall find all the references to life. Accordingly, we turn to that page and looking through the descriptive references that promise a clue to what we are looking for, we turn around to page 564 where there is one which says "life did not originate anywhere at any time; it is." This should refer to page 504 in the *Cosmo* where this matter is discussed, but on account of a typographical error this is not apparent and we would advise the students to make the corrections right away in ink.

Turning now to page 504 we find the reference we are looking for:

"Seed Stratum: Material scientists have been baffled in their efforts to discover the origin of life, how the first living things came forth from previously dead matter.

"In reality, according to the occult explanation of evolution, the question should be how the 'dead' things originated. THE LIFE WAS THERE PREVIOUS TO THE DEAD FORMS. It built its bodies from the attenuated, vaporous substance long before it condensed into the earth's solid crust. ONLY WHEN THE LIFE HAD LEFT THE FORMS COULD THEY CRYSTALLIZE AND BECOME HARD AND DEAD. Coal is but crystallized plant bodies; coral is also the crystallization of animal forms. The life leaves the forms and the FORMS die. Life never came into a form to awaken it to life, life departed from the forms and they died. Thus 'dead' things came to be.

"In this fifth stratum is the primordial fount of life from which came the impetus that built all the forms on earth. It corresponds to the Region of Abstract Thought."

In 1868 Huxley announced that he had found a sticky jelly-like substance taken from the bottom of the sea, which was a mass of protoplasm and non-living; this he called "Bathybius," from two Greek words meaning "deep" and "life," and David Strauss in 1872 wrote in his book, *The Old Faith and the New*, that no man who believed in Bathybius can at the same time believe in the teachings of the Christian church. Haeckel, in his *History of Creation*, made Bathybius the central root from which all terrestrial life has grown, and the scientific world at that time claimed that all life—past, present, and future—would develop from ooze at the bottom of the sea, and that all who believed in any Divine agency as having a hand in the matter of life and its manifestations upon earth were well on their way to an asylum. But in 1875 the Ship "Challenger" made deep sea soundings and found Bathybius to be nothing but sulfate of lime.

Thus the scientific dogma of that day died, neither has science been able to find any better theory, and the origin of life is to the scientists a mystery despite the repeatedly up-cropping stories that Professor so-and-so, in this place, or Doctor somebody else, in that place, has succeeded in evolving life, for to weld life to form is the prerogative of the Angels during the present period of manifestation. And until in a future day the wizards of the laboratory purify themselves as the priests of the Most High God, and in that attitude of mind and soul approach the laboratory table, it will be impossible for them to know anything, save of the dead forms which are all that we can work with at our present point of evolution. Moreover, even if we were able to weld life and form as the angels are, in plants, animals, and men, that would not discover the origin of life. That mystic first chapter of St. John's Gospel would still be supreme authority upon the matter: "In the beginning was the Word and the Word was with God, and the Word was God, in it was Life and

the Life became the light of men, without it was not anything made that was made."

Turning now to the last paragraph of our Quotation from the *Cosmo*—we read there that "the Fifth Stratum of the earth is the primordial fount of life from which came the impetus that built all the form on Earth; it corresponds to the region of Abstract Thought." Then turn to the chart on page 54, and read there what is said about the world of Virgin Spirit, the world of Divine Spirit, the world of Life Spirit and the Region of Abstract thought. This is an easy method of following the descent of Spirit into matter.

We are of course particularly interested in the study of the human "life," which we know at the present time manifests as an ego, and we therefore turn to our index of words to find if a definition of that word can be found in the *Cosmo*. Opposite the word "Ego" in the list of words, page 540, we find the page number, 575. We find and turn to that page in the index and read, "Ego (see Human Spirit)." Then below that, "the Ego is a Virgin Spirit involved in a three-fold veil of matter which obliterates its original divine consciousness and engenders the illusion of a separate self, page 216." There we have a detailed description of how before the beginning of manifestation the Spirit enjoyed a divine consciousness in the bosom of Deity; that the pilgrimage through matter was undertaken in order that each spark from the divine Flame might attain consciousness; that during the Saturn, Sun, and Moon periods each Spirit was encased in three veils of matter of gradually increasing density, until at last it could no longer look outward and perceive others; then it turned its gaze within and saw itself.

This last happened in the Region of Abstract thought, the fifth realm of nature, counting from the physical world upwards to finer matter, and this is the counter-part of the fifth stratum of the Earth to which the paragraph in our quotation at the beginning of this article refers. Thus you see why it is said on page 504, that this stratum contains the primordial fount of life from which all the forms have been built that have ever come upon earth. If you turn to the diagram of the Seven World Periods on page 197, you will see that during the Earth Period, wherein we are now, none of the worlds allotted to that period are in the region of abstract thought; therefore that and the other worlds that are on beyond may be described as Chaos, but this name is not synonymous with confusion and Void, by any means, as will be made clear if you turn to the chapter on Chaos (p. 246). By reading on through that chapter to p. 258 it will be made plain that we must learn to think of Chaos as the spirit of God which pervades every part of the infinite.

To sum up, the Rosicrucian Teaching concerning the origin of Life is that it originates "in" God, that it is "in" Him, because nothing exists outside of Him, but that "in" Him it has neither beginning nor end. It *is*. In the second place, we learn that in the concrete regions of the material universe, life can only be known when manifesting

through a form, which may be either physical, etheric, or of finer material still, but in the Spiritual realms of the Universe, beginning with the Region of Abstract Thought, Life and form, Spirit and matter, merge, so that in this Chaos we live in the ideas of God and attune ourselves to them, bringing with us to rebirth each time a better understanding of the divine idea, and building forms which express in a greater measure the divine purpose.

Students are requested to consider this chapter very carefully, reading all the portions of the *Cosmo* suggested, and if any questions suggest themselves please send them in so that we may take up the study in a thoroughly systematic manner and secure satisfaction to everybody.

Nutrition and Health

* * * * * *

MODERATION AND DISCRIMINATION

Franziska Lash, D. O.

Our body is a machine, splendidly organized and self-adjusting to a large degree. But even the best machine will get out of order, unless it is attended by one who knows its mechanism and therefore prevents damaging the complicated structure. If, due to wear or tear, improper working manifests itself, the skilled hand is capable of repairing the instrument and it is once more useful. Yet how many of us know anything of the most wonderful machine on God's earth, the most perfect vehicle we possess—our body? We pretend to run that delicate machine, abuse it every day in many ways, sinning against the law and then blaming everybody else save the culprit when the poor misused body refuses to work. Many indeed are the sins of omission and commission which are responsible for sickness. But one of the besetting sins of all ages is gluttony. We do not live to eat, but eat to live. It is safe to say we all eat too much. The physical reason for most diseases is overeating—stuffing. Unfortunately, the medical profession encourages stuffing, particularly at times where little or no food at all should be taken, so that the clogged-up system could have a chance of getting rid of poisons due to undigested food, fermenting and decomposing in the bowel. The question of diet is very difficult. "One man's meat is another man's poison." Each one is a law unto himself. One can not say what and how much a person should eat. There are many factors which must be considered. A man living a strenuous outdoor life requires a different diet from one who has a sedentary habit. Again food which suits a healthy, robust individual would not do for a person whose digestive ability is impaired. It is not the question how much we eat, but

how much we are able of handling, of building into our body healthy flesh and blood. It's a question of digestion; that means breaking down the complex structure of food into simple substances. Those are absorbed by the blood and carried to every cell of our body; they become bones, nerves, muscles, etc., and that process is called assimilation.

To digest means to break down the food we eat; to assimilate, to build the particles thus gained into one body, so we are indeed what we eat. Everyone is anxious and want to know how much to eat, but no one inquires how much he is able to digest. As said, most of us overeat; we take much more food than is required to repair body waste, the machine becomes clogged with ashes, sickness follows, because the body is not able to digest all the fuel injected and the food ferments. Taking a smell of the contents of a half-decayed garbage can gives us an idea what our inside is like under such conditions.

Suppose our digestive ability is great enough to take care of the over-supply of food; much nerve energy is wasted thereby, which could be used by the aspirant for a nobler purpose. In addition, much more waste products have to be eliminated by the kidneys, bowel, lungs, and skin. At last there comes a time when the poor overworked machine breaks down and all the ailments under the sun are manifested. It's then we cry out for help, which is given by the Fellowship, but to stay well we have to learn to bridle our appetite, a difficult thing, but it affords ample opportunity for self-discipline and self-denial. Aside from the spiritual advantage we gain by overcoming the craving of our dense body, the sacrifice is hundred-fold repaid by the strength of the body, the clearness and ease of mind which is our reward. How we could labor in the vineyard of the Lord if there were no handicap which destroys our ability to concentrate our powers! A sick man, alas, is but a poor worker, and it is folly to waste our time in idleness because we are ill, when we can do well and know the joy and pleasure of working as a cooperator with God!

Most of us, in thinking the matter over, concede that we overeat, yet we may eat sparingly and still sin against natural laws. The combination of food matters as much as the quality of food. Both moderation and discrimination are essential to build wisely and well "the temple of God," which is our body.

RECIPES

The following is a menu from Mt. Ecclesia.

BREAKFAST—7:30 A.M.

Baked Apples
Puffed Rice with cream
Toast, one soft boiled egg
Coffee or Milk

DINNER—12 NOON

Nut Loaf with brown gravy
German steamed Potatoes, Green Peas
Whole Wheat bread and butter
Milk

SUPPER—5:30 P.M.

Fruit Salad
Whole Wheat bread and butter
Cake, Honey
Tea or Milk

BAKED APPLES

Take smooth skinned apples, wash and remove cores without breaking skins, put one teaspoonful of sugar in each hole, put a little water in the bottom of the baking pan to keep the apples from burning. Bake in the oven for twenty minutes.

NUT LOAF

Grind one cup of English walnuts, two cups of whole wheat bread crumbs, one stalk of celery, one medium sized onion, one small clove of garlic, and a few sprigs of parsley through a vegetable grinder TWICE. After grinding, fry the above in a little hot oil, turning and stirring until nice and brown. Take from the stove and mix with two eggs, and a cup of tomato sauce. Season to taste. Bake 45 minutes. Serve hot with brown gravy. Cold, boiled vegetables left over from the previous day may be added to the above, grinding them with the other ingredients. This will improve the flavor.

BROWN GRAVY

Take one slice of brown bread, toasted. Grind and place it in a pre-heated skillet with one tablespoonful of butter or olive oil. Fry it for a few minutes. Take the water saved from boiled vegetables and pour it slowly into the skillet until it is the thickness of gravy. Season to taste and serve over the loaf.

GERMAN STEAMED POTATOES

Peel and slice potatoes into1/4-inch thick slices. Wash and put them in a deep pre-heated skillet with two tablespoons of butter or oil. Cover tightly to keep the steam inside the skillet, but watch them closely so they do not burn. After about 10 minutes remove the lid and add enough salt to flavor, one cup of water, and one tablespoon of chopped parsley. Cover again and cook about 10 more minutes or until potatoes are tender. Serve hot.

FRUIT SALAD

Take two peeled and sliced apples, three slices of pineapple, and one sliced orange. Chop fine and add one cup of finely ground walnuts. Serve with mayonnaise dressing on a lettuce leaf.

Healing Department

* * * * * *

"As a man thinketh in his heart so is he," said the Christ, and this is an absolutely scientific proposition, something moreover, which everyone may demonstrate by looking about him in the every day condition of life in the home, office, or street. Here we see a man with thick lips, with puffed cheeks, with a veritable pouch under his chin, and at once we know that we have before us a glutton and a sensualist. Another comes along the street, his face is furrowed by lines, his lips are thin and set, and we know that thought and care have been the architects that molded this face. Each one who passes, expresses without exactly what his thoughts are within. One is muscular and active, because the thoughts which have governed his activities built an active body. Another has flabby flesh, a pouch stomach and a waddling walk, showing that he is adverse to all exercise. In each case the body is an accurate reproduction of the mind; each class suffers from the ailments peculiar to the trend of its mental activity. The glutton and sensualist suffer from diseases engendered when their thoughts have crystallized and weakened the digestive tract and creative organs. Their diseases are entirely different from the nervous diseases that attack the thinker, and any system of healing that does not take into consideration the fact that the body is more a physical expression of mind than mind is a manifestation of the physical man, makes a very radical mistake. In our complex nature, mind and matter act and react upon each other in such a manner that it is absolutely necessary to consider the man as a whole whenever we attempt to deal with his disability.

It is well known to Physiologists that joy will sometimes bring the patient out of the sickroom quicker than any medicine. If something has happened to give his affairs in the world a sudden upward turn, so that he becomes optimistic, disease seems to disappear as if by magic; and conversely, even though he may seem to enjoy good health, the moment a depressing influence comes into his business affairs, he begins to feel ill in body. A letter containing bad news may sometimes stop digestion completely and give the person who receives it a very serious attack of indigestion. Thus the truth of the Savior saying, "As a man thinketh in his heart, so is he," is amply demonstrated in practical everyday life.

When we realize this we also see the necessity of cultivating an attitude of optimism, a hopeful mind is the greatest of all

medicine, and a constant reiteration of a resolution to overcome the present ills is better than all the medicine in the world. When one is in constant pain, suffering acutely, it is perhaps very difficult to maintain an attitude of optimism; nevertheless, the magic formula of the Savior applied to health will help us to overcome in time. It is a law that if we think health we must of a necessity sooner or later to express health. Faith without works is dead, however, and it is of no use to aspire to health unless we cease to do the things that make for ill health. We must live the rational life and cease from excesses, particularly in diet; that cannot be emphasized too often. Neither will it avail to stand before a mirror and reiterate to oneself, "I have Faith" "I am Health," or similar untruth affirmations. Just stop talking of our ailments to others; try above all to divert your own thoughts from your condition; believe in health as our birthright, and as something that can be attained by us, never wavering. You may have heard the story of the old lady who had heard her minister speak about a faith that could remove mountains. She was willing to try her faith on the ash heap, but next morning, when she saw it was still there she exclaimed, "I thought so." Conditions were what she expected in her heart, not what she claimed to believe with her tongue and it will be the same with every one. We get just what we believe in our hearts we will get. Therefore, believe heartily in health.

Students of the Rosicrucian Fellowship all over the world direct their thoughts towards the special healing services held on Mt. Ecclesia at six-fifteen on the following days; the difference in time is disregarded as the Sun carries the influence.

June 6—13—20—26

July 3—10—17—24—30

August 7—14—20—27

On these days the Moon enters one of the Cardinal signs. These signs are of energetic nature which lends force to all efforts inaugurated, while they rule. Thus we may then accomplish more with a certain expenditure of energy than at any other time. Be sure to visualize the Rosicrucian Emblem with a pure white rose at the center of the Cross; concentrate your thoughts thereon, and the blessing you bring to someone will react a thousandfold upon yourself.

Seattle, Washington

Dear Secretary:

My throat is relieved of the obstruction for which I wrote you last week. The method of healing and relieving our physical difficulties is grand and wonderful. I shall be so glad when the Ecclesia is completed so the work may be carried on in a greater measure. Thanking you for the great blessing. I remain

Yours in Fellowship,

N. L. C.

Norfolk, Virginia

Dear Friend:

When I stop and think how ill I have been the past year I can most thoroughly appreciate such an improvement as I have felt the past two weeks. I sleep well now and have a splendid appetite and I hope to get well again. Hope I can tell you of further improvement next week.

Will close wishing you every success.

L. M. B.

Denver, Colorado

Dear Friends:

I still feel the very best, seem to be perfectly recovered of my stomach trouble, and everybody is so surprised and feel nothing of my other trouble but will put up the letters anyway for a time as you request me to do. I am so happy and so thankful to the Invisible Helpers.

Sincerely, A. P.

Granite, Oklahoma

Kind Friends:

I am improving all the time. I seem to be in perfect health. And I am sure thankful that I have my health back again. I feel I owe it all to the Fellowship. May God bless the Fellowship in their good work.

Yours Truly,

A. A.

Echoes from Mt. Ecclesia

* * * * * *

DON'T FORGET!

If you were preparing to go to a College such as Yale, Harvard, Stanford, or any other kindred place, you would be required to make application and would, if accepted, be told to present yourself on a certain day when the sessions begin. We have also made it a rule at headquarters that students who desire to enter the school must make application, and may not start before they have been duly accepted and told when they may come. In spite of all we can say, however, some persist in coming any time they desire or see fit and if it happens that they come when the school is not in session they feel disappointed and sometimes take the attitude that we have misrepresented, for it is always so easy to see the 'mote' in somebody else's eye even though the 'beam' is very evident in our own.

If anyone came to Harvard or Yale expecting classes in vacation time, who would be at fault, the faculty or the student? And similarly in Mr. Ecclesia, if people "drop in" at any time without previous application and acceptance, we certainly cannot be expected to keep teachers waiting to teach one or two who straggle in for a few days expecting to learn to sprout wings before they depart. We therefore wish to reiterate, in order to

save disappointment and annoyance, that those who wish to come to headquarters, particularly on account of the school, must always first ask for permission to come and wait until they have been duly accepted before they start. Then they will be told when they may come, and what classes are to be given at that time. Visiting members, on the other hand, who are going to the Fairs and who wish to stay at headquarters for a short time, will be made welcome without the necessity of making applications , but all must understand that until they have been accepted as pupils of the school, there can be no obligation upon the part of the leaders to maintain classes for their benefit.

We hope you like the magazine we sent out last month. It is undeniable that we ourselves felt very proud of it, but O my! Weren't we tired when we had it off our hands. In the first place, there was the setting of the type; next, getting ready the linotype for the advertising and the description of Headquarters, etc.; setting up the headings for the advertising, and doing all the work incidental to the entirely new venture. Moreover, it was between seasons, so to speak; the students who had been here for the winter had all left with the exception of one. Some of the workers had also been called away from headquarters and those who were to come and take their place had not yet arrived; thus, we were unusually shorthanded. Besides, it was necessary to get out a much larger edition than the *Echoes*, because we sent the magazine not only to all the students on the correspondence list, but also to a number of others who we knew were interested; and last but not least, among the contributing causes of trouble, we did not feel that we could get a large press until the mortgage had been paid, which we told you about in last month's Echo department, for it has always been the policy of the leaders to go slow and not get into debt. They feel that as Stewards of the Widows' mites coming to headquarters, it is incumbent upon them to expend all for the work and not for interest on debts. Therefore, we did all the printing on our little press, which is only eight by twelve and can therefore print but two pages of the magazine at one time. Thus it required twenty-eight impressions to print each magazine, and when you multiply that by a number of thousands you will realize that although we speeded up the press up to the point of the limit of a man's ability to feed it, it took almost two weeks constant running of the press for about twelve hours a day before the printing of the magazine was finished. Then we had to fold the separate sheets and put them in order, stitch them, and address every copy so that it was really a prodigious task. We also had some mishaps to contend with, but we had promised that we would get the magazine out, and it has always been the policy at headquarters that we never allow obstacles to hold us back; that, partly, has been the secret of our success, together with this aforementioned method of always working and living within the limits of our means. We were all tired and fagged out in body,

but we had the satisfaction that we had accomplished our task—as we always do.

Some remarks of the writer in a recent *Echo* provoked the query: Why have there been so many failures among those who come to Mt. Ecclesia as workers, seeing we had their horoscopes? As there are some points involved which apply to all who endeavor to live the life and aspire to the acquisition of soul powers, it may be well to take this matter up for discussion.

When a ship sails the sea the same direction as the wind she sails on an even keel and goes along smoothly and beautifully. The force of the wind is not noticeable, and whatever motion may be felt will be of a pleasurable and delightful nature. But the moment that the ship turns about and heads against the wind and sea there is another story to tell. She keels over with the gale, her deck becomes awash perhaps on the lee side, and the wind howls through her sails and rigging. Her timbers begin also to groan as she buffets the wind and the waves, much to the discomfort of all on board. It is similar with those who endeavor to live the life: while they are drifting with the tide in the world the motion seems unnoticeable, everything is pleasant on the ship that sails before the wind, but the moment they begin to buffet the winds of habit and cease indulging the senses, the struggle commences, which is analogous to the buffeting of the waves upon the ship that strives to go against the wind. Where the lower nature requires indulgence and has been in the habit of having it, the higher nature decrees abstinence, and consequently there is affliction all along the line. Sometimes the aspirant imagines himself or herself to be very vile indeed, they feel that it is a sacrilege for them to aspire beyond the worldly life, that they can never attain purity of life and character. In fact, that is one of the subtle arguments of the lower nature to bring them back into the path of indulgence, and the horoscopes of all probationers which we have at headquarters are used for the purpose of giving them the help needed at certain critical points; this help is given notwithstanding the fact that the one who receives it is very often unaware that anything special was done or said in a letter; but nevertheless such is the use that is made and the purpose of having the horoscopes.

What has been said about people who remain in the world and there aspire to the higher life, applies in a much greater degree to those who come to an Esoteric Center like Mt. Ecclesia. The vibrations here are very strong and may be likened to the gale that strikes the ship; they bring out the temptations in order to test the strength of the aspirant. Of this he is always fairly warned before he comes here. "Many are called, but few are chosen," is indeed a principle that applies here, where strength of character is tested to its limit; but that does not do away with the fact that people who have tried and failed are better for the experience, nor is it to be inferred that they were not good people; indeed, they have been of a most estimable character, and they are not

to be blamed because they could not stand the high tests that are given in an Esoteric Center. Some day they will be able to keep their balance in these vibrations and make good. People in the world who take up these studies and then drop them after a time are in an analogous position; they have also failed for the time being, and for the same reason. But, as said, they must be good people or they would not have tried to live the higher life in the first place, and having failed temporarily, they should be helped, not censured.

But the question is asked more from the Astrological standpoint; the querent feels that if Astrology is a true science, and if we know Astrology, then we ought to be able to pick people who are bound to make good and thus avoid having failures among the workers. This brings to mind an occasion when the writer was in a somewhat similar frame of mind with regard to those who were admitted to discipleship. One of those who was first admitted to discipleship then failed most signally, and the writer's heart was very heavy when he asked the teacher how that was that this person could fail after having been given discipleship teachings. The answer was about as follows: "You have, of course, noticed that in Europe the picture of the reigning head is stamped upon the postage and the coin of the realm; in America you have no reigning King, but you take the Presidents' pictures and you use them in a similar manner. There is, however, a very radical difference. In Europe it is usually the living Kings that are so honored, but in America you will find that no President who has not passed out of this life is ever pictured upon the coin or postage, and there is a reason back of this difference. In Europe they take their reigning head on faith, believing and hoping that they may turn out good and faithful servants of the people, but in America you are going to make sure that there will be no chance for blunder; therefore, no picture of any President is placed upon your coin or currency until he has passed into the beyond where it is absolutely impossible for him to smirch the name of the nation that thus honors him.

If we were to follow that policy and give the discipleship teachings only to those who we were sure would not disgrace the name of the Rosicrucian Fellowship, or misuse the information, or in other ways do wrong, then we would have to wait until the aspirant was dead, for so long as he lives he is prone to err; so we follow the same method that they use in Europe with their Monarchs. We take the aspirant on Faith, supplemented by a reasonable performance such as we have outlined in the probationary career, then we leave the matter in the hands of God, praying that all may be well.

It is the same with the leaders on Mt. Ecclesia. If we were to wait until workers would come with horoscopes that indicated perfection, we might wait from now to doomsday; not one of us is perfect, neither the leader nor anyone else; therefore we aim to be patient and believe the good will win in time. The horoscope helps us to see what

are the tendencies in their lives, and how we can best help them, but we have found that even the severest afflictions are not necessarily prohibitive of a good life and an earnest aspiration. Then, on the other hand, we have in our possession horoscopes without one single evil aspect and they indicate lives that are so wishy-washy that nothing can be expected of such people. You remember what the Spirit said in *Revelation* to the churches—there was some blame and some praise attaching to each one of them, but one met with unqualified disapproval: "I wish thou wert cold or hot, but because thou art neither cold nor hot, I will spew thee out of my mouth." Indeed it is better to have afflictions in the horoscope, for they are like the obstacles that we must overcome in the world; they develop strength, and where they are lacking we may depend that we have a character which is so good that it is good for nothing. Therefore, the horoscope does not debar from, neither does it secure admittance to, Mt. Ecclesia or any other true Esoteric Center.

The Rosicrucian Fellowship's Booth opened at the Panama Pacific Exposition, April 2nd, at 11:20 A. M., but it has been in process of evolution ever since, and has grown quite attractive, with cut flowers and growing ferns, and our display of literature. We have one large chart showing the seven Periods, also our motto, and expect other charts soon.

The Booth occupies a corner in the Palace of Education, at the extreme end of Avenue D and First Street, a significant location, inasmuch as the visitors, after traversing a bewildering path through the various orthodox creeds, cults and isms, wind up in our quiet corner "to finish their education" as one visitor remarked, "an observation not lacking in discernment."

All sorts of people visit the Booth, the serious and the curious touch elbows. The Palace of Education attracts more generally the thoughtful visitors because it is not such a show place as many of the other Palaces, or enveloped with so much commercialism. It is a showing of Ideas and naturally people with all sorts of ideas visit us.

Our Booth is not especially conspicuous in location, but our emblem and the "Rosicrucian Fellowship" over the entrance, attract attention, and usually those who stop to observe them prove intelligent as sympathetic listeners to the explanations given. Some of them take the literature and have returned to inquire further concerning the Teaching, and it is hoped that from such and the various visitors, some may become more than guessing inquirers.

It is not unusual for expounders of different Cults to visit the Booth for the purpose of giving their "point of view" and the writer has heard so many that she is in danger of becoming very learned, yet it is found that sympathetic and tolerant listening often wins a friend, and also a listener to the Rosicrucian Fellowship's point of view. The most sympathetic visitors are ministers and students of life, those who are really seeking, and it is a matter of encouragement

that so many people in all ways of life are seeking for the solution of the problems that confront them.

It is too early in the season for large crowds, and as the weeks go by the Booth activities may become more interesting.

If any students or friends come to the Exposition it is hoped they will hunt up the Booth and give a glad hand.

Opposite to the Booth is the Buddhist exhibit. Many of their followers visit us, one said he "hated all Christians" and I suggested that he probably had never seen one and he was gracious enough to reply, "yes one," which was a case, perhaps, of a soft answer, etc. If there is anything the students would like to know further, questions will be gladly answered.

Anett C. Rich,
Attendant-in-charge

The New York Center of the Rosicrucian Fellowship has a Library and meeting room at 31 Union Square, West, where all the literature is kept for sale. It is open to the Public daily from 10 A.M. to 5 P.M., except Sunday, and every evening, except Friday and Saturday. All are welcome.

(Some belated items, which should have appeared in our last issue.)

The loquat, peach, apricot, and almond trees on Mt. Ecclesia are in bloom and we are looking forward to the first crop of fruit this year. The large tomato vine that is now in its third year has a new crop of blossoms also, and one little lemon tree, just three feet tall, has twenty-nine lemons on it, all large and ripening.

This is the 21st of March, the day of the Vernal Equinox and Mt. Ecclesia is deserted, save for the writer and one or two others; all the students have gone to the beach for a dip in the deep. And what a glorious day it is for exercise; there is not a cloud to mar the deep blue of the sky, and as one sits and looks out over the ocean the reflection of the Sunlight is blinding; likewise, the dazzling white of the snow-capped mountain in the east. It is certainly a wonderful climate, and there is such a rare good fellowship on Mt. Ecclesia; it does one's heart good to hear the laughter of the boys while they are at their athletic games at noon or in the evening, and how much they do enjoy those walks to the beach. Mt. Ecclesia is blooming out gradually, and with much labor becoming a beautiful park, but down at the beach this time of the year there is a carpet of flowers so variegated in color and blended with such exquisite taste that no human hand could ever sow the seed in that manner. It is God, the Great Gardener of the Universe, alone that can do such beautiful work, far surpassing all the artistic efforts of man.

It just does one's heart real good to see what real right living will do for people, so many come to Mt. Ecclesia looking delicate, peaked, and void of vitality. In a short time they begin to take on flesh, and bloom out just like full blown roses. It is not an uncommon thing for people to take on half

a pound of flesh a day; we have known a number of instances where they have gained thirty pounds in two months and ten or twelve pounds in a month is quite the rule. This stops after a time, of course, when they have filled out to their normal stature, for the archetype is, after all, the arbiter of whether we are fleshy or the reverse. And, therefore, it also works the opposite way; those who come here and have too much adipose tissue will find that this living very soon reduces their weight to a normal state, where the well being is the greatest. Every one on Mt. Ecclesia is certainly a splendid advertisement of the efficacy of the vegetarian diet in giving health, strength, vitality, and life. We might, of course, use the time-worn expression that "everybody looks the picture of health," but as you know, that phrase is not really descriptive, for one may look the picture of health, as we usually paint it, with red cheeks, etc. and still suffer from various ailments, while another may seem sallow of face and expression and enjoy most perfect health, because they belong to different types, and what is healthy appearance of one will be a decidedly unhealthy state for the other.

The Mystic Light

(Continued from page 16)

The sympathetic person, he who feels love for all God's creatures, and who considers nothing too small or mean to which to administer aid, is a beautiful type, and every feature of the face is the symbol of a spiritual grace. Truly, the spirit moulds the flesh to a resemblance and an expression of its own properties.

At the present day, intellect and the resulting material achievements seem to be of paramount importance. It is certainly an excellent method for attaining certain necessary soul qualities, but the history of all those persons who have developed the intellect and the will, at the expense of emotion and intuition, has been a history of ultimate sorrow, disappointment, and spiritual negation.

But, again, on the contrary, those who develop the emotions and ignore the culture of will-power and intellect are equally liable to sorrow and disappointment.

A well-balanced character, neither too much developed intellectually or emotionally, is the correct thing and is one of the main points in Rosicrucian Philosophy.

THE Rosicrucian Fellowship

ITS MESSAGE AND MISSION

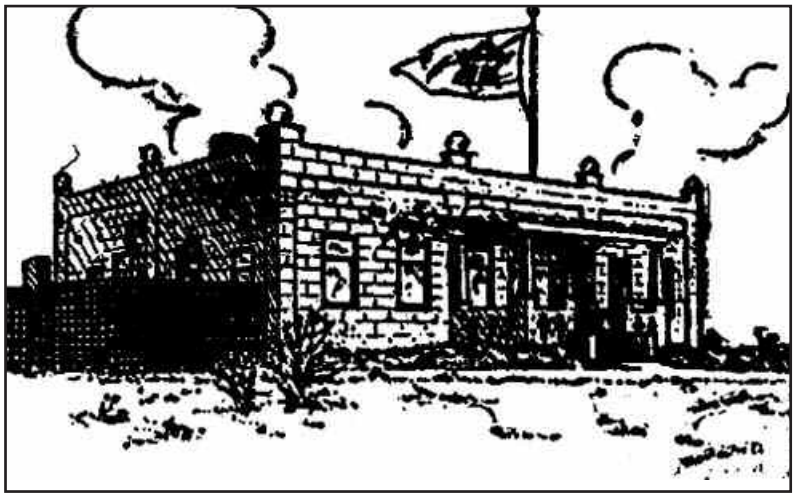
Formerly, religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today, a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, like heredity and ether. They desire religion as much as their fathers, but want the ancient truths in modern dress congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical, and sequential teaching, concerning the origin, evolution and future development of the world and man which is as strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries, so that the heart may be allowed to believe what the intellect has sanctioned, and the solace of religion may speak peace to the troubled mind.

MOUNT ECCLESIA

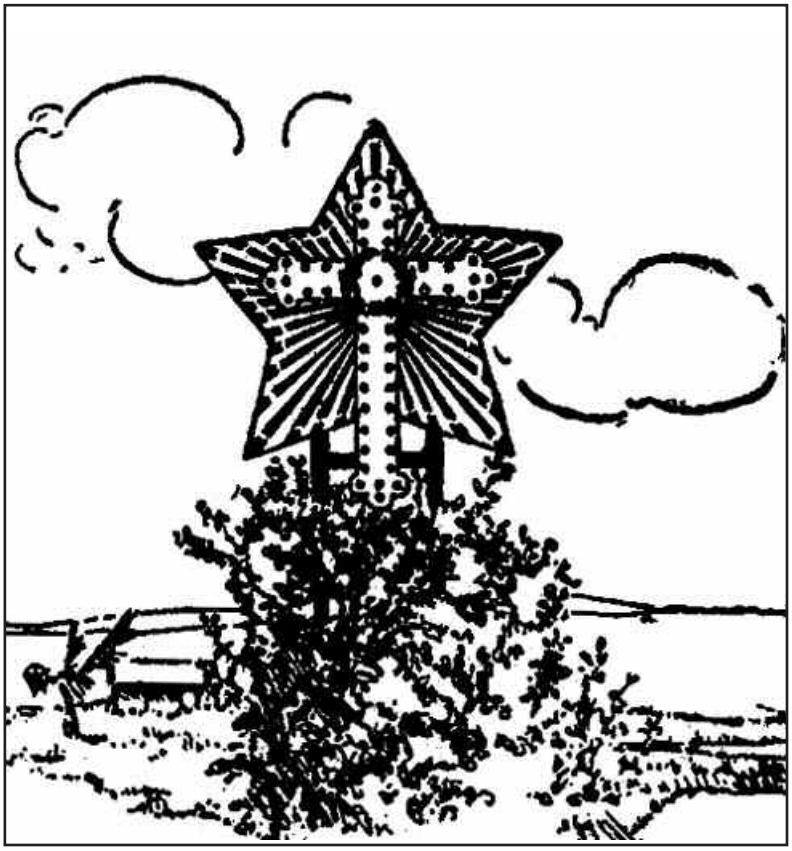
In order to make our philosophy of life and health of practical value in the world, we have bought 40 acres of land in the little town of Oceanside, 88 miles south of Los Angeles. It is one of the sightliest spots in sunny Southern California, situated upon the promontory of a high tableland. From Mount Ecclesia, as we have named our headquarters, there is an unobstructed view of the beautiful blue Pacific Ocean. Directly west lies the island of San Clemente, 75 miles out, and

ships are often silhouetted upon the skyline as they sail by. Forty miles to the southward looms the promontory of La Jolla, a suburb of San Diego, the southernmost city in Uncle Sam's spacious realm. Eighty miles north from Mount Ecclesia we see the lovely island of Catalina with its crystal clear waters and its luxuriant submarine gardens, so strange and fantastic that they outstrip fancy and fairy tale alike. Standing upon the same spot whence we saw the magnificent marine view described above, we may behold a landscape equal1y glorious, varied, and wide by simply turning upon our heels and looking towards the east. Immediately below Mount Ecclesia lies the smiling San Luis Rey valley with its fertile green fields and its historic old mission; a little further away are the rounded foothills with their wonderful play of light and shade, then the mountains with their rugged contours, and farthest to the east we see the snowcapped peaks of Mount San Bernardino, Mount Greyback, and Mount San Jacinto. The first named is 100 and the last 75 miles from the coast. Thus the range of our views from Mount Ecclesia is 150 miles east and west (from San Jacinto Mountain to San Clemente island), and 120 miles north and south (from Catalina to La Jolla).

The climate is as wonderful as the view, and as incomprehensible to all who have not lived here. One may wear a white shirtwaist outdoors on every day in the winter, and although the water in our solar heater gets so hot that it cracks glass, we do not perspire on the warmest day in summer on account of the sea breeze which sweeps over Mount Ecclesia every day from about 10 a. m. to 5 p. m., cooling the atmosphere and filling our lungs with invigorating ozone fresh from the heaving bosom of the great Pacific Ocean. It is a veritable elixir of Life, and therefore this place offers such rare physical conditions for the attainment of health that it is probably without a peer.



DINING HALL



ELECTRIC EMBLEM

Mount Ecclesia is brilliantly illuminated at night, and the Electric Emblem is a unique and striking feature.

OUR BUILDINGS, PRINTING, PUMPING, AND ELECTRIC PLANTS

Three years ago we started building our headquarters on this beautiful spot. We installed a pumping plant in the valley, carrying the water 226 feet up to the summit of Mt. Ecclesia and have thus an unlimited supply of water for irrigation and ample fire protection. We have built a sanctuary devoted exclusively to worship of God, an administration building wherein our general offices and printing plant are located, a commodious dining hall to accommodate all workers, patients, and pupils. We have a1so built a number of cottages for the accommodation of the students, and in the summer time a tent city adds largely to the accommodations during the time when the summer school is in session.

Mt. Ecclesia has also its own electric lighting plant, and every night the wonderful electric emblem of the Fellowship may be seen flashing its message of light across the country for over twenty miles in either direction. The exterior of the dining hall and Pro-Ecclesia, as we call our Sanctuary, are also electrically lighted, and thus we let the physical light shine to attract those who are seeking the spiritual, if by chance such may pass and inquire through curiosity, which afterwards turns to keen interest.

THE CORRESPONDENCE SCHOOL

In addition to thE publications of the Rosicrucian Fellowship, regularly advertised and before the public, there are two correspondence courses which furnish instructions to students, a11 over the world, who are desirous of investigating the Rosicrucian Mysteries, and the Science of Astrology. Upon request anyone who is not a Hypnotist, Professional Medium, Palmist, or Astrologer, will receive from the General Secretary, at headquarters, application blanks for admission to the Esoteric instructions contained in these two courses—Esoteric Astrology and The Rosicrucian Mystery Teachings.

THE ADMINISTRATION BUILDING

This building contains the General offices, the Printing plant and the Mailing Department.

SUMMER SCHOOL

During July, August, and September, a summer school is maintained and students on our correspondence lists who wish to avail themselves of the opportunity of study at Headquarters may do so by applying to the Esoteric secretary, but no one is permitted to enter Headquarters until their application has been passed upon and accepted.

A HEALTH RESORT

According to the United States Government Experts, Mt. Ecclesia is in the center of an air belt which is purest in all of the U.S. It is therefore a natural health resort and this, coupled with the fact that a scientific vegetarian diet is here supplied, makes it an ideal place of residence for both the well and the ill. We are prepared to take patients whose ailments do not prevent them from attending to their own needs. The rates of board are less than one-half what is usually charged in sanatariums, but we are have no resident physician and cannot take proper care of patients who need nursing and attention.

A Brief Resumé
Of the

Rosicrucian Philosophy

Sooner or later there comes a time when the consciousness is forced to recognize the fact that life, as we see it, is but fleeting, and that amid all the uncertainties of our existence there is but one certainty—Death !

When the mind has thus become aroused by thought of the leap in the dark which must sometime be taken by all, the question of questions—Whence have we come—Why are we here—Whither are we going?—must inevitably present itself. This is a basic problem with which all must sooner or later grapple, and it is of the greatest importance how we solve it, for the view we take will color our whole life.

Only three theories of note have been brought forward to solve this problem. To range ourselves in one of the three groups of mankind, segregated by their adherence to one theory or the other in an intelligent manner, it is necessary to know the three theories, to calmly weigh and compare them one with another and with established facts. Lecture No. 1 does just that, and whether we agree with its conclusions or not, we shall surely have a more comprehensive grasp of the various viewpoints and be better able to form an intelligent opinion when we have read *"The Riddle of Life and Death."*

If we have come to the conclusion that death does not end our existence, it is but a natural question to ask: *Where are the dead?* This momentous question is dealt with in lecture No. 2. The law of conservation of matter and energy precludes annihilation, yet we see that matter is constantly changing from the visible to the

invisible state and back again, as, for instance, water is evaporated by the sun, partially condensed into a cloud, and then falls to Earth again as rain.

Consciousness may also exist without being able to give us any sign, as in cases where people have been thought dead, but have awakened and told all that had been said and done in their presence.

So there must be an invisible World of force and matter, as independent of our cognition of it as light and color exist regardless of the fact that they are not perceived by the blind.

In that invisible World the so-called dead are now living in full possession of all the mental and emotional faculties. They are living a life as real as existence here.

The invisible World is cognized by means of a sixth sense developed by some, but latent in most people. It may be developed in all, but different methods produce varying results.

This faculty compensates for distance in a manner far superior to the best telescopes and for the lack of size in a degree unreachable by the most powerful microscope. It penetrates where the X-ray cannot. A wall or a dozen walls are no denser to the spiritual sight than crystal to ordinary vision.

In lecture No. 3 *Spiritual Sight and the Spiritual Worlds*, this faculty is described, and lecture No. 11, *Spiritual Sight and Insight*, gives a safe method of development.

The Invisible World is divided into different realms: *The Etheric Region*, the *Desire World*, the *Region of Concrete Thought,* and the *Region of Abstract Thought*.

These divisions are not arbitrary, but are necessary because the substance of which they are composed obeys different laws. For instance, physical matter is subject to the law of gravity; in the Desire World forms levitate as easily as they gravitate.

Man needs various vehicles to function in the different Worlds as we need a carriage to ride on land, a boat at sea, and an airship in the air.

We know that he must have a *dense body* to live in the visible World. He also has a *vital body* composed of ether which enables him to sense things around him. He has a *desire body* formed of the materials of the Desire World which gives him a passionate nature and incites him to action. The *Mind* is formed of the substance of the Region of Concrete Thought and acts as a brake upon impulse; it gives purpose to action. The real man, *the Thinker* or *Ego,* functions in the Region of Abstract Thought, acting upon and through his various instruments.

Lecture No. 4 deals with the normal and abnormal conditions of life such as *Sleep, Dreams, Trance, Hypnotism, Mediumship, and Insanity*. The previously mentioned finer vehicles are all concentric with the dense body in the waking state when we are active in thought, word, and deed, but the activities of the day cause the body to grow tired and sleepy.

When the wear and tear incident to use of a building has made exhaustive repairs necessary, the tenants must move out that the workmen may have full scope for restoration. So when wear and tear of the day has exhausted the body, it is necessary that the Ego move out. That withdrawal renders the body unconscious, and definite work is necessary to restore its tone and rhythm. During the night the Ego hovers *outside the dense body* clothed in desire body and mind. Sometimes the Ego only withdraws partially, is half in the body and half out; then it sees both the Desire World and the Physical World, but confused as in a dream.

Hypnotism is a mental assault. The unsuspecting victim is driven out of his body, the hypnotist obtains control.

The victims of the hypnotist are released at his death, however, but the medium is not so fortunate. Spirit controls are really invisible hypnotists. Their invisibility gives great scope for deception, and after death they may take possession of a medium's desire body, use it for ages, and keep their hapless victims from progressing along the pathway of evolution. This latter phase of mediumship is elucidated in No. 5, which deals with *Death and*

Life in Purgatory.

What we call death is in reality but a shifting of consciousness from one World to another. We have a *science of birth* with trained nurses, obstetricians, antiseptics, and every other means of caring for the incoming Ego, but are sorely in need of a *science of death*, for when a friend is passing out of our concrete existence, we stand helplessly about, ignorant of how to assist, or worse, we do things which make the passing infinitely harder than if we merely stood idly by. Giving stimulants is one of our worst offenses against the dying, as it draws the passing spirit into the dense body again with the force of a catapult.

After the heart has stopped, on account of the partial rupture of the *silver cord* (which united the higher and lower vehicles of man during sleep and remains unsevered for a time, varying from a few hours to three and a half days after death), there is still on that account a certain feeling if the body is embalmed, opened for post-mortem examination, or cremated. The body should, therefore, be left unmolested, for at that time the passing Ego is engaged in reviewing the pictures of its past life (which are seen in a flash by drowning persons). These pictures are impressed daily and hourly upon the ether of the vital body as independently of our observation as a detailed picture is impressed upon the photographic plate by the ether, regardless of whether the photographer observed details or not. They form an absolutely true record of our past life, which we may call the sub-conscious memory (or mind) far superior to the view we consciously store in our memory (or mind).

Under the immutable *Law of Consequence,* which decrees that what we sow we reap, the deeds of life are the basis of our existence after death. The panorama of a past life is the book of the Recording Angels, who are adjusters of the score we make under the Law of Consequence.

Review of the life panorama just after death etches the pictures into the desire body, which is our normal vehicle in the Desire World,

where Purgatory and the *First Heaven* are located.

The panorama of life is the basis of purgation of evil in purgatory and assimilation of good deeds in the first heaven. It is of the highest importance that this panorama be deeply etched into the desire body, for if that impress is deep and clear the Ego will suffer more sharply in purgatory and experience a keener joy in the first heaven. This feeling will remain as conscience in future lives to impel good action and discourage evil deeds.

If the passing spirit is left in peace and quiet to concentrate upon the life-panorama, the etching will be clear and sharp, but if the relatives detract his attention by loud hysterical lamentations during the first three and one-half days when the silver cord is yet intact, a shallow or blurred impression will cause the spirit to lose much of the lessons which should have been learned. To correct this anomaly the Recording Angels are often forced to terminate the next Earth-life in early childhood before the desire body has come to birth, as described in *Birth a Fourfold Event* (lecture No. 7) for that which has not been quickened cannot die, and so the child goes into the first heaven and learns the lessons it did not learn before, and is thus equipped to pass on in Life's School.

As such Egos retain the desire body and mind they had in the life where they died as children, it often happens that they remember that life, for they only stay out of Earth life from one to twenty years.

Suffering in purgatory arises from two causes: Desires which cannot be gratified or the reaction to the pictures of the life panorama—the drunkard suffers tortures of Tantalus because he has no means of obtaining or retaining drink. The miser suffers because he lacks the hand to restrain his heirs from squandering his cherished hoard. Thus the Law of Consequence purges evil habits until desire has burned itself out.

If we have been cruel the panorama of life radiates back upon us the picture of ourselves and our victims. Conditions are reversed in purgatory; we suffer as they suffered. Thus, in time, we are

purged of sin. The coarse desire matter which forms the embodiment of evil has been expelled by the centrifugal force of Repulsion in purgatory and we retain but the pure and the good, which is embodied in subtler desire stuff dominated by the centripetal force—attraction, which amalgamates good in the first heaven when the life panorama depicts scenes in our past life where we helped others, or where we felt grateful for favors, as described in lecture No. 6*, Life in Heaven*, which also deals with our stay in the *Second Heaven*, located in the Region of Concrete Thought.

That is also the realm of *tone*, as the Desire World is of *color,* and the Physical World of *form*. Tone, or sound, is the builder of all that is on Earth, as John says: "In the beginning was the *Word* (sound), and the Word was made flesh," the flesh of all things, "without it was not anything made that was made." The mountain, the moss, the mouse, and the man are all embodiments of this Great Creative Word which came down from heaven.

There the man becomes one with the nature forces; Angels and Archangels teach him to build such an environment as he has deserved under the Law of Consequence. If he dallied his time away in metaphysical speculation, as do the Hindus, he neglects to build a good material environment, and is reborn in an arid land where flood and famine teach him to turn his attention to material things. When he focuses his mind on the Physical World, aspiring to wealth and material comforts, he will build in Heaven an unexcelled material environment, a wealthy land with facilities for ease and comfort, as the Western World has done. But as we always long for what we lack, the possessions we have are satiating us beyond comfort and we are beginning to aspire to the spiritual life anew, as the Hindus, our younger brothers are aspiring now to the material prosperity we are leaving behind, as more fully elucidated in lecture No. 19, *The Coming Force—Vril?* which shows why Hindu Yoga practices are detrimental to Westerners; they being behind us in evolution.

When the Ego has helped to build the creative archetype for the environment of its next earth-life, in the second heaven, it ascends into the *Third Heaven*, located in the Region of Abstract Thought. But few people have learned to think *abstractly*, as in mathematics; the majority of people are therefore unconscious, as in sleep, waiting for the *Clock of Destiny*—the stars, to indicate the time when effects engendered by the action of past lives can be worked out. When the heavenly time makers, the Sun, Moon, and planets, have reached a proper position, the Ego wakes and desires a new embodiment.

The Recording Angels look up the record of all our past lives, which is stamped upon the *super-conscious mind* each time an Ego withdraws to the third Heaven, as outlined in lecture No. 7*, Birth a Fourfold Event*. When there is no particular reason why a certain environment should be taken, the Ego has choice of various embodiments. These are shown to it as a panorama, giving the great outline of each proposed life, but leaving scope for individual free-will in the detail.

Once a choice has been made, the Ego is bound to liquidate *ripe* causes selected by the Recording Angels, and any attempt to evade that will be frustrated. It should be carefully noted that evil is eradicated in Purgatory. Only tendencies remain, to tempt us till we have consciously overcome. Thus we are born innocent and *at least every evil act is an act of free will.*

When the Ego descends toward rebirth, it gathers the materials for its new bodies, but they are not born at the same time. Birth of the vital body inaugurates rapid growth from 7 to 14, ripening also the propagative faculty. Birth of the desire body at 14 gives rise to the impulsive period from 14 to 21. At that age the birth of the mind furnishes a brake on impulse and gives a foundation for serious life.

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We give herewith some headings of chapters and subdivisions as a slight indication of what is contained in this mine of mystic light and knowledge.

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The Visible and Invisible Worlds, with two diagrams.

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There is a side of the moon which we never see, but that hidden half is as potent a factor in creating the ebb and flow as the part of the moon which is visible. Similarly, there is an invisible part of man which exerts a powerful influence in life, and as the tides are measured by the motion of sun and moon, so also the eventualities of existence are measured by the circling stars, which may therefore be called "the Clock of Destiny," and knowledge of their import is an immense power, for to the competent Astrologer a horoscope reveals every secret of life.

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To the medical man Astrology is invaluable in diagnosing diseases and prescribing a remedy, for it reveals the hidden cause of all ailments.

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In order to aid those who are willing to help themselves we have started a Correspondence Class.

No direct charge will be made for tuition, but we trust that students will realize their moral obligation to contribute to the work which helps them.

If you are looking for fortune telling we have nothing for you.

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They embody the highest moral and spiritual principles, together with the loftiest system of ethics, for Astrology is, to us, a phase of religion, we never look at a horoscope without feeling that we are in a holy presence, face to face with an immortal soul, and our attitude is one of prayer for light to guide that soul aright.

We Do Not Cast Horoscopes

Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the trouble of returning the money. Please do not thus annoy us. It will avail you nothing.

Contents

The Mystic Light

A Department devoted to articles on Occultism, Mystic Masonry, Esoteric Christianity, and similar subjects.

The Question Department

Designed to give further light upon the various subjects dealt with in the different departments, where queries from students and other subscribers make this necessary.

The Astral Ray

Astrology from an original angle, Cosmic light on Life's Problems.

Studies in the Rosicrucian Cosmo-Conception

Our Origin, Evolution and ultimate Destiny is religiously, reasonably and scientifically explained in this department.

Nutrition and Health

Our body is 'A Living Temple', we build it without sound of hammer, by our food. In this Department articles on diet teach how to build wisely and well.

The Healing Department

The Rose Cross Healing Circle, its meetings and their results.

Echoes from Mount Ecclesia

News and Notes from Headquarters